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UNITY

"HE HATH MADE OF ONE BLOOD ALL NATIONS OF MEN."

VOLUME XLIII. CHICAGO, JULY 13, 1899. NUMBER 20.

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Life's final star, is Brotherhood;
For it will bring again to Earth
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A kingly power upon the race.
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Blind creeds and kings have had their day.
Break the dead branches from the path:
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UNITY

VOLUME XLIII. THURSDAY, JULY 13, 1899. NUMBER 20.

The world waits patiently for the closing act in the painful Dreyfus drama. He has finally reached home and we doubt not but that in due time it will be one more sad chapter in the story of human tyranny, a tyranny here, as elsewhere, born out of race prejudice, military cowardice and blind politics. The military hero who can face death in front oftentimes sneaks like a coward in the presence of truth in the rear.

UNITY joins with a host of others in sending its birthday congratulations to C. C. Everett of the Cambridge Divinity School. He does not need to have his name spelled long or to have the decorative initials attached in order to suggest his worth. The seventy years which he has just completed bring to him a crown of love, respect and admiration from a long line of students who have sat at his feet and felt the power of the master. The catalogue of the Cambridge University says he is "dean of the Cambridge Divinity School and Bussey professor of theology," but these clumsy titles are inadequate, perhaps misleading, for really he is a teacher of the humanities, an instructor in grace, a reconciler of the head to the heart, an interpreter of nature in terms of beauty, of God in terms of right, of life in terms of duty.

The Fourth of July has gone, and although it was a day of rains in many sections and of deep political anxiety and uncertainty everywhere, the giant firecracker had its sway and the American youths were given another lesson in the shallow patriotism that identifies noise with loyalty and makes enthusiasm synonymous with love of country. If ever there was need of the inquiring mind, the sober discussion and pious humility, it is now. The flight of the orator this year, was, we fear, on strange lines, for the United States. The glory of the liberty-lover was in too many cases subordinated to the glory of arms, the civilizing power of powder and the interpreting of the United States, not in terms of freedom, even of the poor and the ignorant, but the subordination by force if need be of the poor and ignorant to the domination of the strong. Next year we hope the Declaration of Independence will be read with a new meaning and with an application to the present time.

The readers will note in another column the communication from Rev. A. A. Hoskin of Pueblo, Col., concerning an editorial note of June 22. We thought we had stated the antithesis so clearly as to suggest the inevitable synthesis argued for. Allowing our correspondent to speak for himself, we take the opportunity of trying to interpret our own note. We simply meant to hint at the obvious truth that that which reduces expense, ameliorates friction, minimizes waste and secures combination and coordination of human forces, is economically right, and that it is our problem to make it ethically right, i. e., the principle of combination and trusts that now prove so advantageous to the few must be carried still further and so righteously administered that it will become advantageous to everybody. The trusts are to stay until they bless us all by reducing the labor of the world and more justly distributing the bounties of the world.

Mrs. Ella Young, who recently resigned her position as district superintendent of the public schools of Chicago, has been promptly retained as Assistant Professional Lecturer in the department of pedagogy of the University of Chicago. Here she will divide her time between the teachers' department of the university, which gives its instruction in the heart of the city, the University elementary school, under the direction of Professor Dewey, and the university proper. If experiment should precede hypothesis Mrs. Young is peculiarly qualified to teach teachers. Chicago is fortunate in thus being able to continue the services of one in whom it so trusts. The teaching fraternity everywhere may well keep their eye on Chicago for the next few years. What, with the new College of Pedagogy, under Colonel Parker, the old Cook County Normal School, under new management, the teachers' department of the University of Chicago, the experimental school under Professor Dewey and the thorough reorganization and intense agitation of the public schools, something in an educational way is to be expected in Chicago.

It now appears that Charles T. Yerkes is soon to withdraw his interests from the complicated street railway systems of Chicago, but the subtle involutions of the many combinations tend to make appearances more deceptive than ever, and he may not go. It is sad to think that the going of this strong man from the city will cause so few regrets and that he will leave behind him so unsavory a name. That he has done much for the city of Chicago goes without the saying, for he has thrown a network of railway lines over the growing city, and the city has greatly profited thereby, but he did it in such a way as to win for himself the unenviable reputation of the Napoleon of Boodle. The one public act that will tend to make his memory green in the city of Chicago is the establishing of the Yerkes Observatory at Williams Bay, but even here it is sad to think that the great University of Chicago had to wait for bad money to advance so good a cause. Let the observatory bear the heavy name. The great telescope turns its peering eye toward the sky in search of reality, and is a witness to integrity, such as was exemplified by Alvin Clark, the truly great man, who polished the mighty glass and by uniting skill to

diligence baptizing both with the consecrations of a high ideal, prepared the way for the Yerkes' money. But let Yerkes have his dues. He is not the only shareholder in the Chicago street railway system that either connived with aldermen, purchased legislatures, or by their silence or consent compounded the iniquitous felony. Perhaps the colossal iniquity is associated with the name of Charles T. Yerkes chiefly because he succeeded on lines on which so many weaker men have providentially failed.

Antioch College.

Everyone at all acquainted with the history of the public schools of America knows that Horace Mann is their great prophet, but not as many people know that the tireless secretary of public instruction for Massachusetts, after having fought in detail the primary battles of the public schools, went to Ohio, accepted a forlorn hope and undertook to create a college that would embody the largest dream and most advanced theories then extant among educators. The story of Antioch College seems to be unworthy the great founder, the superstructure disappointing.

Horace Mann, like all prophets, builded wiser than he knew, and his dream was not to be realized on what was then the margin of American civilization, under the direct patronage of any Christian sect or sects, however liberal. The work of Horace Mann in Massachusetts was so well done that in the fullness of time it rose up and in a measure defeated the work he did in Ohio. The splendid chain of public schools, reaching up from the country schoolhouse through graded, high school and normal school to the university, are closing in on every private school and small college inadequately supported and insufficiently furnished, and, like other pioneers, these schools must either prove up or pull up. Time has gone by when an appeal to denominational pride or theological prejudices can adequately furnish a college either with men or with money.

Of the quality of work done by Antioch College in the past there can be no question. It has furnished a long and honorable line of names to the ministry of religion, particularly to the ranks of the Unitarian and Christian denominations. Badger, Cronyn, the De Normandies, Lawrence, Miller, Judy, Secrist, Harvey, Coil, are a few of the names that suggest themselves to us, more or less familiar to UNITY readers as Unitarian ministers.

But all this does not ensure the future of Antioch, and at the last trustee meeting, held in June, the critical situation of the college was frankly recognized. D. A. Long, after long and faithful service, laid down the presidency, and W. A. Bell of Indianapolis, who for thirty years or more has been associated with the public school interests of Indiana, passing through all the stages of teacher, principal, city and state superintendent and editor of the "Journal of Education," was elected to fill the vacancy caused by the resignation of Dr. Long, and it is much to be hoped that he will accept. He graduated at Antioch under Horace Mann. He is one of the oldest members of the board of trustees, has always been in affiliation with and enjoys the confidence of the Christian denomination, the original founders, and always the chief source from which the students have come.

Here, then, is the stock in trade. A healthy, rural locality, an ample campus, three commodious though old-fashioned buildings in fair repair, a creditable alumni, inspiring traditions and about $100,000 endowment. But all this is not enough to continue the college. Either it ought to materially increase its endowment, go ahead on some specializing lines and make a place for itself, or it ought to graciously bow to the inevitable and find its higher life by transmigration—die into power, yielding its site and buildings into the hands of the state, to be used by the state, and the endowment fund, with the consent of the courts, forwarded to the agencies and interests that contributed it.

Edward Everett Hale, the nestor of the board of trustees, has started the founding of a president's fund of not less than $50,000 in order to adequately support a president capable of inauguration. Let that work be realized and then double the amount for the strengthening of the faculty.

Another opportunity is offered the friends of Antioch, but let no one read discouragement out of the present situation. If Antioch does not rise to new destiny it is not only because it has been outgrown, but it is because its kind is outgrown, and if it dies it will only die in obedience to the law of life that is busy at work devitalizing twenty-five or more others out of the forty small denominational colleges which are the menace of the better culture of the state of Ohio.

The Watering Trough.

The sun was scorching like the simoom's breath;
  Tired horses toiled along the busy street;
Patient and faithful, with no goal but death,
  With parching tongues, and weary, aching feet.

Dogs panted as they run, and looked in vain
  For cooling water, by which all things live;
What God sends freely in refreshing rain,
  A Christian city had forgot to give.

"What can I do for good unto the least?"
  A woman mused that sultry afternoon:
"Water unto the thirsty, man and beast,"
  Whispered a voice, "would be the greatest boon."

A simple trough was made, beside it stood
  A new tin cup that glistened in the sun;
A trifling act it seemed, and yet the good
  Could not be measured when the year was done.

Day after day, from morning until night,
  The thankful horses never passed it by;
To her who gave it, ever a delight;
  For what is life, but constant ministry?

The trough will do its work for years to come;
  The worn tin cup its blessed use will show;
Others will build for creatures poor and dumb;
  Who helps the world has made his Heaven below.

—*Sarah K. Bolton.*

The little flower that opens in the meadows lives and dies in a season; but what agencies have concentrated themselves to produce it! So the human soul lives in the midst of heavenly help.—*Elizabeth Peabody.*

The good which bloodshed could not gain your peaceful zeal shall find.—*Whittier.*

Correspondence.

The Trusts.

To the Editor of UNITY:—In your June 22 issue you refer to the late meeting of the Commercial Travelers' Association. And in closing you ask this question: "Must what is so economically right prove always so ethically wrong?" Then you add: "Who will answer?" Will you allow me to try to do so?

Your interrogatory statement of the case amounts to an assumption that the genius of our commercial system is right economically, but unethical. Here you have gone into fundamental error. And all the perplexity of the dilemma comes from this error. We must admit the existence of a higher unity, which is the solvent of all things. This compels the assertion that ethics and economics must be in absolute unison. That which is unethical must therefore be at variance with economy. If our composite system of finance, commerce and industry is economically right, we must not assume that it is ethically wrong. It must be economically and ethically right, or it must be economically and ethically wrong. The simpler form of the problem, then, is to find whether this system is fundamentally right or wrong. Your proposition is safe that this system is ethically wrong. It cannot be maintained under the terms of the Golden Rule. Being wrong, we may confidently assume that it cannot be economically right. In economics is must be accepted as unrighteous, wasteful, expensive and burdensome. And yet this system has expanded into its present magnitude and influence under the popular delusion that it has been of economic value to society. For many years it has accomplished a steady decline in the market price of most articles regarded as the necessities of life. Foods and clothing have probably never been obtainable for less money than at the present time. At least their steady average is tending toward low prices. And this may be accepted as the direct result reached through agency of our prevailing system. And so in its superficial indications the system appeals to the masses as being a manifest economical benefit. If we accept this view of the case we must justify the trust. It is the logical—may we not say inevitable—outgrowth of every preceding stage of the system. The entire genius of the system is centralization and aggregation. It is this which has enabled the cheaper production of almost all classes of supply. And so the peril foreseen in the trust is not an increase in the price of needed supplies, so much as in the other direction indicated in the proceedings of the association referred to. The market cost of supply in no manner determines if its production is economical or otherwise. That which we buy cheaply we yet may pay for dearly. The manufacturer's vital discovery was that aggregations of workmen in shops and factories and mills could accomplish larger products at less cost than the same number of men could do when working independently. This in practical application is the whole secret of low-priced supplies. But in this has the manufacturer benefited society at large, in any economical sense? To-day one-half of our able-bodied population are able to supply the needs of the entire population. This means that while products are rated low in the market, one-half of our able-bodied population are crowded into idleness and dependence. This means the burdening of society with the cost of caring for a steadily growing volume of poverty, vice, crime and misfortune. For all this social disorder, and its necessary expense upon community, is as directly and legitimately the result of our system as is the lower cash market value of the supplies we need. And when we are buying these so cheaply we must not forget to add in these other items of expense which go to make up the real item of their cost. And then we will realize that our system is not economical. But that it is unrighteously expensive.

And now we must admit that our entire system is wrong. It is perilously wrong in theory and practice. It is dangerous in genius and destructive in results. And these brief outlines suggest the answer to your question. In closing let me suggest a still more vital question. It will find warrant in the circumstance that our system of economizing in the cost of producing supplies compels the cheapening of labor as well as of supplies. In this it cheapens life. It destroys labor. And so it also destroys life. It accomplishes the wealth of the few at the expense of the poverty of the many. And so this is the one supreme question for our American people to consider and determine: Must this which is so economically ruinous to the masses be always tolerated in the interest of the few? Must is continually receive the approval of politicians who sit in, but do not fill, the chairs of statemen? And of theologogues, who assume the authority of hold offices? Or shall we learn some time to tolerate only that which is supremely right? A. A. HOSKIN.

Pueblo, Colo., June 27, 1899.

Unitarian Ordination.

To the Editor of UNITY:—Your editorial upon the ordination at King's Chapel of six Unitarian students of theology suggests a few comments. The ordination was not wholly a new departure, as the "Transcript" seemed to imply. At Meadville, classmates have been ordained together before being called to any church, and a suburban church in Boston not long ago ordained a man and his wife as ministers, though the husband alone was installed as pastor. A council of churches is far from being unknown among Unitarians. On the contrary, it is more or less customary with the older churches, which retain the traditions of New England Congregationalism to call a council, though this is no longer required, and the custom is lapsing into disuse. The "sticklers for Congregational polity," to whom you refer, are more likely to favor the calling of a council than to oppose it, although none in Unitarian circles would venture to deny the right of a congregation to ordain its minister without the help of other churches and ministers, if it so desired. The sort of ordination that UNITY advocates—the recognition of a new candidate by ministers who are already in the work—is the prevailing type here in New England among the liberal churches, as doubtless in the West.

The King's Chapel ordination was a most interesting and impressive occasion, and it is likely to furnish a precedent for future classes of the Harvard Divinity School. The special innovation, instead of being along the lines indicated in your editorial, consisted in the "laying on of hands" by three of the older ministers after the Episcopal form, and the repetition of a formula of ordination, also in the Episcopal manner. While this is in full accord with the lineage and traditions of King's Chapel, it may be doubted whether the Unitarian churches in general will adopt the usage. A simpler and less formal following of the New Testament example has been in use, at the close of the ordaining prayer the speaker's hands being placed upon the head of the candidate. But this will probably give way slowly to the recognition by right hand of fellowship only—the welcome by a brother minister into the free fellowship of human and divine service. RICHARD W. BOYNTON.

Roslindale, Mass., June 28, 1899.

The world is simply the threshold of our vast life; the first stepping-stone from nonentity into the boundless expanse of possibility. It is the infant-school of the soul.—*T. Starr King.*

Good Poetry.

Summer by the Lakeside.

1. NOON.

White clouds, whose shadows haunt the deep,
Light mists, whose soft embraces keep
The sunshine on the hills asleep!

O, isles of calm!—O dark, still wood!
And stiller skies that overbrood
Your rest with deeper quietude!

O shapes and hues, dim beckoning, through
Yon mountain gaps, my longing view
Beyond the purple and the blue,

To stiller sea and greener land,
And softer lights and airs more bland,
And skies,—the hollow of God's hand!

Transfused through you, O mountain friends!
With mine your solemn spirit blends,
And life no more hath separate ends.

I read each misty mountain sign,
I know the voice of wave and pine,
And I am yours, and ye are mine.

Life's burdens fall, its discords cease,
I lapse into the glad release
Of Nature's own exceeding peace.

O, welcome calm of heart and mind!
As falls yon fir-tree's loosened rind,
To leave a tenderer growth behind.

So fall the weary years away;
A child again, my head I lay
Upon the lap of this sweet day.

This western wind hath Lethean powers,
Yon noonday cloud nepenthe showers,
The lake is white with lotus-flowers!

Even Duty's voice is faint and low,
And slumberous Conscience, waking slow,
Forgets her blotted scroll to show.

The Shadow which pursues us all,
Whose ever-nearing steps appall,
Whose voice we hear behind us call,—

That Shadow blends with mountain gray,
It speaks but what the light waves say,—
Death walks apart from Fear to-day!

Rocked on her breast, these pines and I
Alike on Nature's love rely;
And equal seems to live or die.

Assured that He, whose presence fills
With light the spaces of these hills
No evil to His creatures wills,

The simple faith remains, that He
Will do, whatever that may be,
The best alike for man and tree.

What mosses over one shall grow,
What light and life the other know,
Unanxious, leaving Him to show.

—*John Greenleaf Whittier.*

The Hand of Lincoln.

Look on this cast, and know the hand
That bore a nation in its hold;
From this mute witness understand
What Lincoln was—how large of mold.

The man who sped the woodman's team,
And deepest sunk the plowman's share,
And pushed the laden raft astream,
Of fate before him unaware.

This was the hand that knew to swing
The ax—since thus would Freedom train
Her son—and made the forest ring,
And drove the wedge, and toiled amain.

Firm hand, that loftier office took,
A conscious leader's will obeyed,
And when men sought his word and look,
With steadfast might the gathering swayed.

No courtier's, toying with a sword,
Nor minstrel's, laid across a lute;
A chief's, uplifted to the Lord,
When all the kings of earth were mute!

The hand of Anak, sinewed strong,
The fingers that on greatness clutch;
Yet, lo! the marks their lines along
Of one who strove and suffered much.

For here in knotted cord and vein
I trace the varying chart of years;
I know the troubled heart, the strain,
The weight of Atlas—and the tears.

Again I see the patient brow
That palm erewhile was wont to press;
And now 'tis furrowed deep, and now
Made smooth with hope and tenderness.

For something of a formless grace
This molded outline plays about;
A pitying flame, beyond our trace,
Breathes like a spirit, in and out.

The love that cast an aureole
Round one who, longer to endure,
Called mirth to ease his ceaseless dole,
Yet kept his nobler purpose sure.

So, as I gaze, the statured man,
Built up from yon large hand, appears;
A type that Nature wills to plan
But once in all a people's years.

What better than this voiceless cast
To tell of such a one as he,
Since through its living semblance passed
The thought that bade a race be free!

—*Edmund Clarence Stedman.*

Amiel writes in his journal, speaking of himself: "In the name of Heaven, who art thou,—what wilt thou,—wavering, inconstant creature? What future lies before thee? What duty or what hope appeals to thee? My longing, my search, is for love, for peace, for something to fill my heart; an idea to defend; a work to which I might devote the remainder of my strength; an affection which might quench this inner thirst; a cause for which I might die with joy. But shall I ever find these? I long for all that is impossible and inaccessible; for true religion, serious sympathy, the ideal life; for paradise, immortality, holiness, faith, inspiration, and I know not what beside!"

Though army life is, in itself, the most loathsome and unpleasant condition in which I ever found myself, the cause—liberty, country and humanity—makes it a glorious thing to be a soldier, raising the meanest private above all vulgar destiny. I am glad I am here, for the post of duty is the post of safety.—*From a Soldier's Letter.*

We recognize a great and noble heart most by its superiority to caprices, and irritations, and prejudices, and narrow ends; by the power of maintaining an independent generosity of heart under provocations and irritations. It is noble to be first in bounty to those who may not have done kindness to us; it is magnanimous to forgive. * * *

Each man must keep his heart pure if he would see God.—*Joseph Emerson.*

Oh, Human soul! so long as thou can'st so
Set up a mark of everlasting light,
Above the howling senses' ebb and flow,
To cheer thee and to right thee if thou roam;
Not with lost toil thou laborest through the night!
Thou mak'st the heaven thou hop'st indeed thy home!

—*Matthew Arnold.*

The Pulpit.

The English Bible.

The Story of the Bible Told from the Standpoint of Modern Scholarship.

BY W. L. SHELDON, LECTURER, ETHICAL SOCIETY, ST. LOUIS, MISSOURI.

You step into a book store in one of our large cities and ask for a copy of the Bible. It may be that the clerk who waits on you will be unusually intelligent, or more than usually careful, and will ask you whether you wish for the "revised version." In all probability, however, he will not put that question, but will take you to a case where you will see copies of the Bible in many bindings and at many prices. You choose one easy to handle, with a flexible binding, in the style in which the better copies are made up nowadays, pay your money for it and depart.

Some evening when you have leisure, and do not know what to do with yourself, you get out your purchase and decide to open it and see what it looks like. You turn to the first page and observe how the book begins. And you read:

"In the beginning God created heaven and earth. And the earth was waste and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters. And God said, 'Let there be light': and there was light."

You are not quite sure whether it is going to be very interesting, this new book which looks so attractive and opens so easily in your hands. But—forgetting, perhaps, that it is not a novel—you look to the last page in order to see how it ends, and you read:

"For I testify unto every man who heareth the words of the prophecy of this book, if any man shall add unto them, God shall add unto him the plagues which are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part from Tree of Life, and out of the Holy City, which are written in this book. He which testifieth these things sayeth: 'Yea; I come quickly. Amen. Come, Lord Jesus.' The Grace of the Lord Jesus be with the saints. Amen."

You turn over the leaves and find that it is a pretty long book, with something like a thousand pages. And on examining it a little more carefully you discover that it is divided into two portions; one, the much shorter portion, covering about three hundred pages, and called the "New Testament;" and the other part much longer, making up three-quarters of the volume, and entitled the "Old Testament."

After this cursory glance over your purchase you say to yourself: "This, then, is what has been known since the earliest times as the Bible." At this point, however, I must warn you. Take care! Do not go any farther than your knowledge will warrant. Your assumption is a mistake. This volume has not been known from the earliest times as the "Bible."

In the early days it was called "Ta Biblia," "the books"—not "the book." It is we of the later age who have given it the title "The Bible." To the people of the early time it was "the books," "the bibles"—that is to say, "the sacred literature."

In a word, what you have in your hands was in those ages not a book, but a literature. Many an ignorant person has assumed that the last words at the end of this volume applied to the whole book, whereas, everyone who is acquainted with it knows that those words apply to one part of it only, "The Book of Revelations."

In fact, not until 200 years after the birth of Jesus was there a distinctly recognized set of books as the accepted "Sacred Literature." About that time in the Christian Church they began to speak of what they called "The Canon," or "The Canon of Sacred Scripture"—the word "Canon" coming from a Greek term meaning "rule" or "standard," as some translate it, or as others translate it, "list." At last they were coming to have a "list" of sacred books. But, bear in mind, it was still "Ta Biblia," the books, not the "Bible."

It is of "Ta Biblia," as it was called, the sacred books or the sacred literature, of which I am going to talk in these lectures. You may be rather perplexed or surprised over the attitude I shall take. My purpose is not to dissect these books or tear them to pieces for you, as you may fancy, with the idea of pointing out the errors there, because I pass for a radical or a rationalist, as I am. On the contrary, my aim is to tell this story and go over this literature with the other plan in view; of doing what I can to arouse a deeper, stronger interest in this literature. I want, if I can, to make you see what it stands for.

For a person of the present day, with education and culture, not to know about the Bible is rank stupidity. It is pathetic to have to admit that nowadays many persons know more about Shakespeare than they do about the Bible. Sometime ago a person who, I assumed, had had a good high school education, came to me in distress, asking me where in the Bible to look for one of the Epistles of St. Paul. On taking the book into my hands and seeing it where it was opened, I observed that my inquirer had been searching for the Epistle back in the Pentateuch. It would not be surprising to have the same experience with a university graduate as well. Yet, as concerns actual influence on the world, influence on other literatures of the world, influence on the way you think nowadays, your views of life, your more serious attitude toward the world, even on the kind of language you use when you talk with one another, this book counts for vastly more than your Shakespeare, your Goethe, your Dante or your Plato.

No other set of books of any literature or any race or any people has ever begun to have the influence which has been exerted on the civilized world by the Bible. And this is as true, or more so, of the world to-day than of the world a thousand years ago. We are less aware of this now, because we read other literatures so much more, without stopping to appreciate the fact that these other literatures have caught much of their finest spirit from the afflatus of the Bible.

All the while, however, I am speaking as a radical or a rationalist, judging this book from the human side, as I would judge the literature of the Buddhists, the teachings of the Stoics, or the philosophy of Greece.

It is my purpose to inspire you, if I can, with the resolve to go back once more and study this book called the "Bible," if you have ceased doing this, or to lead you determidedly to read it carefully if you have never done so before. It rests for me as a teacher in ethics to assert, with the utmost candor, that more ethical influence has come from this book or set of books than from any other literature in the world. I have read it and re-read it; and the more I turn to it the more it stirs and moves me, the more I realize what it has meant to Christendom, and what it implies for us to be the heirs of such an influence in this age of the "enlightened" nineteenth century.

It is high time for us, as radicals and rationalists, to abandon the foolish prejudice that inasmuch as a vast number of persons have managed to find all sorts of crude and grotesque theories in the Bible, and have become expounders of the strangest superstitions on this account; that because many men have forced their own philosophy into the Bible, or twisted its language out of all meaning in order to suit their own "pet views," or because certain minds have thrown the whole emphasis of their interests in the Bible on

its minor aspects or least important features—that, therefore, this so-called Sacred Literature has been the mother of superstition. Like many another book, it might be the mother of superstition in a superstitious age, just as it may be the mother of enlightenment in an enlightened age. Through all history it has been pretty much the same. The conditions of the age will determine the interpretation of any book or literature.

It behooves us now, as I say, to abandon that old prejudice and to go back and make a study of this wonderful literature which has meant so much to the human race. I shall treat it as I would treat the writings of the Buddhists or of Plato, aiming to sift it down and make you see what portions are of the most value, and what may be of less consequence or have had the least influence.

It is the new scholarship, to my mind, which has given back to us the Bible, and which is going to make it of more interest to the world, more popular to the average reader and more influential in certain ways than it ever has been before. The new scholarship can do this, because it can present this book as an historic fact—by this means giving us an interpretation of it such as never could have been had before. We do not mean by this that the new scholarship has shown us how this book teaches facts of history, but rather how the book itself has been a fact of history.

We will turn once more to the copy of the book which you call the "Bible," and which you may have recently purchased from your book store, and I ask you to examine it carefully and make sure at the outset to what extent the volume in your hands is the original Bible. We may as well tell you at the start that if you go on the supposition that what you have before you as it stands there is the original sacred literature, you are mistaken. What you hold before you is distinctively "The English Bible."

Look now and see. You open somewhere in the middle of the volume, and you find at the top of the page the heading, "Isaiah." You glance down and find headlines in the middle of the column, such as "Chapter 50" or "Chapter 51," and you observe that all the way through, the separate books are divided up into small chapters about a page or less in length. But this division into short chapters of this nature was not in the original Bible. It is, most distinctively, your "English Bible."

Again, you read a list of topics in fine print at the head of the chapter, as, for instance, "Christ showeth that the dereliction of the Jews is not to be imputed to him, by his ability to save, by his obedience in that work, and by his confidence in that assistance. An exhortation to trust in God and not in ourselves." These are rather strange words to be found in a book written many centuries before the time of Jesus. But they do not belong to the original Bible. This is rather a part of your "English Bible."

Furthermore, you look at the top of the page and you find, as you will in most books published nowadays, the topics which are being mentioned in the words below. And you read, for instance, there:

> "The ample restoration of the church. An exhortation to trust in Christ. Christ's free redemption. His suffering foretold. The church comforted. The prophet calleth to faith. Happy state of believers."

This, too, seems rather extraordinary as a part of the ancient Hebrew literature. But it had nothing to do with the original Bible. It has been put in there by the translators. It is the English Bible.

Then, again, you examine the text, and notice how it is divided into short verses, three or four lines in length, all the way through from the beginning of Genesis to the end of Revelation. Now, do you suppose that when the prophets were speaking, pouring forth their denunciations or telling of their anticipations for the future of Israel, they stopped to make a pause between every sentence or half sentence?

But this division into verses did not belong to the original Bible, although it crept in before this literature was translated into modern language. Yet we can but faintly appreciate what a peculiar influence has come from breaking up each one of these long chapters into short verses, as if each separate sentence had been uttered like a proverb by itself. It has led to the crudest errors and caused the most misleading interpretations of this literature, by taking sentences out of their connection and letting them stand by themselves, when their whole meaning is only conveyed through what precedes or follows them in the text.

It was one of our modern preachers who said that verses of Scripture should bear the same mark as coupons on railway tickets, "not good if detached." But remember this is your English Bible, and not the original Bible.

Still more, you turn to the sides of the pages and you will probably find narrow columns in fine print, as "references;" so that when you come on one verse in a chapter by Isaiah you may be referred to another verse in a chapter in Genesis. This looks innocent enough. But by this means it is the easiest thing in the world to work in certain pet theories a man believes is taught by the Scriptures; taking detached sentences from different parts of this whole literature and making them all bear on one point, when, originally, they had no reference to each other at all.

Again, I remind you, these columns of "reference" are a part of the English Bible and had nothing to do with the original.

Up at the top of each of those columns you will find a date. It may read, for instance, "Before Christ, 712." This runs all the way through the whole thousand pages. On the first page you see it reads "Before Christ, 4004," and on the last page it stands "Anno Domine, 96."

Now, it would have been very convenient for us if Providence had supplied dates for all the events told in this literature, and in such a neat and compact way. But I suppose that you know that these dates got in here only about 200 years ago, coming from the investigations of a certain man by the name of Ushur, an archbishop of England, who worked out a series of dates this way for the Scriptures. And from about that time they crept into this side column and have become conventionally a part of the English Bible.

You see we have shorn away a good deal from your copy of the Bible when contrasting it with what was originally there. I remind you again, once for all, that the book you hold in your hands ought to bear the name which we give to it, "The English Bible." It bears on its face peculiarities of its own, having characteristics as a translation, which no other translation of any other book in the English language can be said to possess. The form of speech into which the original thought has been cast seems to make the book as essentially English as the plays of Shakespeare themselves. Somehow, in reading this English Bible you almost feel as if you had in your hands an original literature.

This is partly owing to the fact that the translators oftentimes gave us paraphrases instead of a literal version. We get the original sentiment rather than the original thought there. The music in the speech of the English Bible has had a great deal to do with the power it has exerted. Instead of making use of the Latinized phraseology which had been creeping into the English language for a number of centuries, the translators of the Bible employed simple, everyday language. Where they might have used "detractions" they give us the word "backbitings." What a

difference it makes, and how the word strikes home to us! Observe how much they introduced monosyllables or short words of homely speech. As an illustration, read the following:

"Come unto me all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden light."

Now, of the fifty-one words in those lines, forty-two of them are words of one syllable, and the other nine are short words, none of them more than six letters in length. It is this which has introduced the English Bible language into popular speech. We may talk of "making bricks without straw," many of us not knowing, perhaps, that we are quoting from the Bible. We speak of "entertaining angels unawares," and some of us may not be conscious that this is English Bible language. Or one may refer to the "Flesh-pots of Egypt" and fancy it comes from Shakespeare. If only you could know how often you are talking in quotation from the English Bible when you are not conscious of it!

It is not strange that those who have looked upon this book as inspired from the Most High should almost have forgotten that it was a translation from another tongue, and should have fallen into the habit of thinking of the very words themselves in the English form as having all the sanctity of the original. With many persons you will still notice a hesitancy in using certain phrases carelessly, because they belong to the English Bible.

Bibles are cheap nowadays, but they are not read nearly as much as they used to be. You can buy them for a song, even the handsomely bound copies. Most families own one or several copies. It is regarded a suitable birthday present for a young person. You inscribe his name in it and your own. It is his Bible, and when he is grown up, if he is religiously inclined, he will take it with him in the summer when he goes traveling. But I fear that oftentimes he forgets to take it out of his trunk. Yet he has it there. But I can recall in my boyhood days in New England how it used to be a matter of pride when a youth could say that he had read every word in the Bible. There was a method laid down how it could be done in exactly one year, according to the specific number of chapters one might read each morning. After all, it was not a bad method, inasmuch as it did familiarize the youth with his English Bible. Yet the method had its drawbacks, for it has made many a young person, at the end of the year, close it with a sigh of relief, never to open it again.

We must come to the confession: Those of us who love this book and wish it were read as of yore, know that in spite of the enormous number of copies printed, it is read very much less than it used to be. Go back in your fancy, if you will, to the century before Shakespeare in England. The people over there are "practical" men and women, and we would not suppose they had been much given to subjective piety, save in unusual instances.

And yet, can you appreciate the fact that in that century there was many and many an individual who would walk miles of an evening, to go to some room where he would meet a crowd of others of his own kind, and there they would sit huddled together listening to someone who read to them by a candle-light from the English Bible. For the most part, the men themselves could not read. But they listened and listened with an earnestness and intensity which we can scarcely understand at the present day.

Can you take in the circumstances that churches were crowded by persons who came, for what—do you suppose? To hear some popular preacher? No. They came for the sole purpose of hearing the Bible read aloud to them. And these were not persons being educated to become clergymen. They were hard-working men—artisans, laborers, or, it may be, well-to-do men of affairs who had money, but had no education. They came by the thousands, just to hear this book read aloud and to find out what was in it.

How shall we explain the fact? Who shall tell the secret of those nightly meetings in rude quarters, with eager faces and eager minds, listening to the Bible being read to them as a child to-day would listen to an exciting story or fairy tale.

I am not giving you any exaggerated or fancy sketch, but a true picture of what was going on in that century just before Shakespeare, or even at his time. Two forms of culture were open to the people, the stage and the Bible; and both, for upward of a hundred years, appear to have been equally popular.

But why? Well, for one reason, because it was a new world, because men had lived in darkness so long that there was a passionate craving for light, just mere light of any kind. It was not exclusively the religious spirit which induced men to go long distances, or to stand by the hour in crowds in the churches of London to hear this Bible read. No, it was the new world which was being opened to them. Christendom was awakening from the dark ages, where culture, education and knowledge had been shut away in monasteries, when many a lordly baron who ruled towns or cities could not read or write.

There were no newspapers in those days, no private libraries, no book-shelf in each home. Remember that printing as an art had only just come into existence. Four years before Columbus set out on his first voyage across the Atlantic, there came from the printing press the first edition of the Hebrew Bible—not the English version, you understand, but the Bible in Hebrew.

Furthermore, it was the conviction of the large majority of the scholars and clergy of the day that it was not safe to put the Bible in the hands of the people. An effort of that kind would have shocked them as much as a suggestion to give them the franchise. It meant democracy, and that meant anarchy, in the theories of the statesman or the scholar of those days.

All the while the man of the people knew that there was a book written in an unknown tongue, containing wonderful knowledge, having had an enormous influence, expounding the mysteries of this life and the life to come, revealing truths about man and nature and God. All of this the man of the people had heard of. It was talked about more or less as a great mystery which he was not allowed to know anything of, a sealed book into which he was not to look.

The fear on the part of the scholar or statesman was not so strange when we think of it. Surely it was a bold and venturesome step which should place the Bible in the hands of the people, to let them think for themselves as to what it contained or what its doctrines meant. It would set up each man for his own church, his own guide in religion—yes, even his own state and his own law-giver. We can well appreciate the exclamation quoted from one of the men of that day: "We must root out the English Bible or it will root us out." That was the fear.

But be that as it may be, for one or two centuries in English history, there was an eagerness almost passionate in extent to read and know about the Bible. And it was in that age when this simple language of the English Bible passed among the people, and when its greatest influence in certain ways was exerted. To them at that time, it was the one source of light and enlightment. In letting in the knowledge of the old world, it let in the new light of the new world.

Beyond any question, it was largely responsible for the new individualistic movement of the modern

world. I do not think it can be doubted that the English Bible was the forerunner of democracy. If we have republican institutions in the United States of America at the present time, if we have a free ballot, if there is an opportunity for us to manage our own affairs to some extent as a people, if we rest our faith on the Declaration of Independence—then we may safely assert that all this has come, more than from any other one cause, through the direct or indirect influence of the English Bible. Through it and its influence, and not from Voltaire, and Rousseau, did we get our immortal Declaration of Independence. I am speaking now of the Bible simply as a human instrument, as an influence like all other influences, while pointing out to you how paramount this peculiar influence has been.

But when I come to the question which is before me over and over again, Why is it that people nowadays study their Shakespeare, their Goethe or their Dante, and will not study or read their Bibles? I own to being sorely perplexed.

Why is it, do you ask? I will make one suggestion as the reason for it: You take down your copy which you have bought. You have heard it said "It is all the Bible, read it, read the whole Bible." And you open and you read:

"These are the generations of Shem: Shem was an hundred years old, and begat Arphaxed two years after the flood. And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters. And Arphaxad lived five and thirty years, and begat Selah. And Arphaxad lived after he begat Selah four hundred and three years, and begat sons and daughters. And Selah lived thirty years and begat Eber. And Selah lived after he begat Eber four hundred and three years and begat sons and daughters. And Eber lived four and thirty years and begat Peleg. And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters. And Peleg lived thirty years and begat Reu. And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters."

You lay down your book and say to yourself: "Well, and is this the Bible?" "Yes," I answer, "a part of it." And you have been told that it was all alike, the sacred book, all equally beautiful, equally valuable, equally instructive, all bound under the same cover.

But there is a mistake. It is that which has made the Bible largely an unread book among the vast numbers of people at the present time—the impression which has gone abroad, that all parts of this sacred literature are equally good and just alike, all parts equally instructive, equally inspired.

Suppose you take down your copy again in spite of your discouragement, and begin once more to read further along. You may be more fortunate the next time. Perhaps you are tired with life, and this may have lead you to look into the Bible. And you begin to read:

"For a small moment have I forgotten thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee. The mountains shall depart and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed. Oh, thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundation with sapphires. And great shall be the peace of thy children. In righteousness shalt thou be established; thou shalt be far from oppression; for thou shalt not fear; and from terror; for it shall not come near thee."

You put down your book for a moment and begin to think. You say: "This is something else." You may have been discouraged or disheartened, feeling as if life were not much worth living. Here was a man who had gone through the same experience; but what a long while ago! Here was a man who knew just how you feel now, with the difference that he got over his melancholy and began to hope. And this is his voice of hope. Before you know it, if you have let yourself go, and lost yourself in the mood of what you are reading, you may begin to have hope too. Hope in what, you ask? I answer, "Nothing in particular; just hope." A new kind of music has struck your ear. The hopeful attitude of another soul is sounded in yours, and you begin to catch it in spite of yourself. Perhaps you say, "there is more in the Bible than I thought. It is not all 'genealogies.'"

You turn over and read:

"Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

You put your book down again and you say to yourself, "there is another kind of peace, is there? A kind which money does not buy?" It may be a new suggestion to you, although the Bible is full of such suggestiveness. You try once more further along. You may strike more genealogies, or you may come upon dry statements of doctrines, discussions which you may not be interested in. Or perhaps you will meet with sentences like these:

"Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one toward another with brotherly love, in honour preferring one another. Bless them which persecute you; bless and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible as much as lieth within you, live peaceably with all men. Be not overcome of evil, but overcome evil with good."

Now that is a good doctrine, is it not? You would be glad to have other people practice it toward you, even if you were not inclined to practice it towards others. You would like to have your children learn such maxims, would you not; and to follow that advice in a general way?

You may turn to your Bible and not find the words I am reading. But they are there. Only as I go along, I omit one verse and give another, sounding those notes which please me, and ignore the other parts. I have read the Bible a good deal, and know how to do that. I should do the same with my Plato. There is dross in my philosophers also; tiresome speeches, clauses or sentences or whole paragraphs which show an attitude of mind shaped wholly by the conditions of the age. Then there are other paragraphs that seemed inspired, as if my philosophers arose above all ages, or all special influences, and spoke through the universal heart of man.

So it is with my English Bible.

You may ask, where did this English Bible come from? Who translated it? And somebody else sitting by your side will say, "Why, it is the 'authorized version,' translated under the direction of King James, and published at the beginning of the seventeenth century, in 1611."

Well, your neighbor sitting beside you, in telling you this, knows something; but his little knowledge has made it a dangerous thing for him. The English Bible does not belong to the seventeenth century, nor did it come from the beginning of the seventeenth century.

There were three great and most important translations of the Bible into the English language, from which all our English Bibles in popular use are lineally descended; and one of those three was not this "Authorized Version."

I hold in my hands a copy of a work which was the starting point for the English Bible. But the date of it, I find on examination, to be 1530, eighty years or more before the publication of the "version" you know about. It is not the whole Bible, but only the first five books. Yet the same man who issued these five books of the Pentateuch, issued a translation of the whole Bible. All our other English versions in popular use are lineally descended from this translation, made by a man whose name was William Tyn-

dale. He was the one who was revealing the mysteries of that sealed literature to the crude artisan or tiller of the soil, and who was by this means making an individual soul out of a clod—if that be not too exaggerated a form of speech. It was Tyndale who really gave the English tone or Anglo-Saxonism to the English Bible.

We speak of our "King James Version" as of a new and different translation. Now compare the first words of the first chapter of Genesis, as translated by Tyndale, and see how they read, contrasting them in your mind with the first words of the "authorized version" which you know so well:

"In the beginning God created heaven and earth. And the earth was void and empty, and darkness was upon the deep, and the spirit of God moved upon the waters. Then God said, 'Let there be light,' and there was light. And God saw the light that it was good, and divided the light from the darkness, and called the light 'Day' and the darkness 'Night;' and so of the evening and morning was made the first day."

Surely the variations from this in the King James version are not so remarkable. The last line reads, for instance, "And the evening and morning were the first day," instead of "Of the evening and morning was made the first day."

But the style of speech, the Anglo-Saxon flavor, was given by Tyndale.

To be sure, the spelling is quaint and quite unlike what we see nowadays. "Beginning" is spelled "Begynnynge." "Deep" is spelled "depe." "Earth" lacks the "a" and is spelled "erth." "Light is spelled "lyghte," and "darkness" is spelled "darcknesse."

But if you were to see the spelling of the so-called "authorized version" exactly as it appeared in 1611, you would also be rather surprised. Look at a copy of the New Testament from that version printed precisely as it was then, and you find the word "son" spelled "sonne." "Fourteen" is spelled "foureteen." But on the whole, English spelling was at the point of settling down to an established shape about the time when the King James version was issued.

Here is an interesting volume in my hands which gives me six translations of the New Testament. You can get it in any of our large public libraries. But, as I have said, only three are important, and in those three I do not include the last or "authorized" one.

The second one I have in mind goes by the name of the "Rheims and Douay" version. This was the English version made for the Roman Catholic Church, and done by refugees from England during the reign of Queen Elizabeth. We usually speak of the "refugees" from England in the reign of Queen Mary, as if the Roman Catholic Church had done all the persecuting. But the Roman Catholics themselves were not living in a bed of roses in England in the reign of Queen Elizabeth. Many of them found it wiser and safer to live in other lands at that time.

I should be glad if there was time or space to say something of this other version. It is like, and yet quite unlike, that by Tyndale. It was made chiefly from the so-called Latin Vulgate, and not from the original Greek or Hebrew. The "Vulgate," as you know, was a translation of the Scriptures made about four hundred years after the Christian era in the Latin language by St. Jerome, and has been accepted as the authorized Bible by the Roman Catholic Church.

Those who are acquainted with the history of church doctrines would see in the two translations the important distinctions in the use of language. As, for instance, where Tyndale uses the word "repent," you find in the Rheims and Douay version, "Do penance." It was over that issue that the Reformation started. Whereas the Roman Catholic Church had given an objective interpretation to the original word, and thus laid the importance on "works;" Martin Luther had given a subjective rendering to it as "repentance," throwing the emphasis on "faith," and so launched the Reformation.

The other translation belongs to a much earlier epoch, two hundred years, in fact, before that made by Tyndale. It was done by a monk, John Wyclif, and the language is so quaint that one would only half understand it, even if it were read with modern pronunciation. It, too, was made from the Vulgate, and not from the original Greek and Hebrew.

I scarcely need to tell you of the history of the Authorized Version. It was made under the general direction of King James at the beginning of the seventeenth century, at the time of the last years of Shakespeare's life. A large number of men worked at it. For this reason it lacks the unity of style which seems to characterize certain of the other versions. Some portions of the translation are better than others, and in certain places the English is less fine than in others. But, as a rule, it is the most perfect style and the most beautiful rhetoric in the English language.

There have been a number of translations of the Bible made within the last two hundred years, by one or another scholar or group of scholars. Yet none of them have ever become at all popular. Not one of them has the music, I fancy, which belongs to this rightly named "English" Bible.

To be sure, language had changed, and all our words do not have quite the same form or meaning which they had two hundred years ago. Some persons are not aware of the fact that the "authorized version," published in 1611, does not anywhere contain the possessive pronoun "its," as that word was only just then coming into usage, and occurs only a few times in all the writings of Shakespeare. Besides this, since that time new manuscripts have been discovered, and a better text in the original languages has been established. Hence, it almost seemed as if, in this century, a clamor had gone forth for a new version of the Bible. About thirty years ago, therefore, it was agreed upon among a group of scholars in England and this country to make a new translation which they hoped would be adopted by the orthodox Protestant churches of Christendom. A large number of men entered on the work.

Never was an undertaking carried out more thoroughly, devotedly and painstakingly than this last "revised version" of the Bible. It was given forth to the world about ten years ago—I forget the exact date—after it had been waited for with an eagerness quite extraordinary. When the New Testament was published first, before the rest of the "revised" translation, it sold by the hundreds of thousands of copies. Positively there seemed to be an interest in it somewhat similar to that in the sixteenth century, when the Bible was first made known to the people of England. When the new version of the Old Testament was published, however, the book dealers who had expected to reap a harvest from it had a hard time of it.

As a matter of fact, the revised version, so-called, has been pretty nearly a failure. From a business standpoint, it fell flat on the market. At a Bible publishing house I was told not long ago that not one per cent. of the Bibles sold in the English language at this time are copies of this Revised Version. Yet the work was splendidly done, far more carefully and painstakingly than the regular authorized version made in the reign of King James. And no one has been quite able to explain the reason for it. Some say it is habit or the custom which makes people cling to what they have been used to. Others say it is the price which makes the difference, as the revised version has cost more. But at the bottom, I doubt very much whether either reason accounts for the circumstance. I suspect the translation was a failure, for the reason that

it made too few changes to satisfy the scholars and too many changes to satisfy the people. Those who knew their Bible were used to its phraseology, and they saw no great reason for changing it. Some of the alterations in the revised version affect us as we should be affected if efforts were made to alter certain parts of the familiar airs, like "Auld Lang Syne."

For example, in the 23d Psalm, which is known, perhaps, more than all the others, and committed to memory by people all over the English-speaking world, what was the use of changing one word in the verse, "He leadeth me in the paths of righteousness for his name's sake," and substituting, "He guideth me in the paths of righteousness for his name's sake?" The difference in sense was not enough to make it worth while to break up the familiar music of the old words. The revised version does not give a literal translation on the one hand, and yet, on the other hand, it breaks up a part of the beautiful paraphrasing of the original authorized version.

A few important changes had to be made. The most conspicuous one I know of happens to be in the speech of St. Paul, where he is addressing King Agrippa, and the king replies—in the older version—"Almost persuadest thou me to be a Christian." This was, as we know now, exactly contrary to the real sense, which has been rendered in the revised version correctly, "With but little persuasion thou would'st fain make me a Christian"—spoken, of course, in a sneering tone.

For practical purposes it would have been sufficient to have reissued the King James Version, with all-told, perhaps, twelve or fifteen alterations or omissions. In both versions we are not dealing with literal translations, but with an "English" Bible.

In these lectures I quote sometimes from one and sometimes from the other. The only real translation of the Bible into the English language will be the one now being made as the crowning feature of the new scholarship at the close of the nineteenth century. Of that I shall speak in a future lecture.

The Home.

Our daily life should be sanctified by doing common things in a religious way.

Helps to High Living.

SUN.—God alone can properly bind up a bleeding heart.
MON.—Evil often triumphs, but never conquers.
TUES.—It is impossible to be just if one is not generous.
WED.—To love to know is human, to know how to love is divine.
THURS.—In possessing love we possess all if we have nothing else.
FRI.—In not possessing love we have nothing if we possess all the rest.
SAT.—Generosity is more charitable than wealth.

—*Joseph Roux.*

A Reason for Life.

A little bird sat on a twig,
In ever such a "fetching" rig,
"Wee Twee!"
His coat was brown, with parts of green,
And specks of yellow in between,
"Wee Twee!"
Said he, "Tr-r-r-r-r-r Wee!"

He chirped away as birdies will
Not loudly, nor so very ill.
"Wee Twee!"
He was not smart, nor was he wise
But knew enough for his small size,
"Wee Twee"
Said he, "Tr-r-r-r-r-r Wee!"

From up above, looked down an owl,
With haughty stare, and ugly scowl,
"Too Whoo!"
"What use are you poor silly birds,
You have no manners, nor fine words
Too Whoo!
Said he, "Too Whit! Too Whit! Too Whoo!"

"You never search the midnight skies
For mysteries that may arise,
Too Whoo!
You cannot tell a flower from weed,
Nor know a bat from bird, indeed,
Too Whoo!"
Said he, "Too Whit! Too Whit! Too Whoo!"

The little bird pecked at his toes,
"Because I'm small, pray don't suppose,
Wee Twee!
That I possess no powers of speech,
Nor lack in manners grace can teach,
Wee Twee!"
Said he, "Tr-r-r-r-r-r Wee!"

"Dame Nature chose for me this dress,
And her sweet songs I can express,
Wee Twee!
I know that life means mystery,
Yet I help make its history,
Wee Twee!"
Said he, "Tr-r-r-r-r-r Wee!"

—*Elvira Floyd Froemcke.*

Montreal, Canada.

"My Home Shall Be My Club House."

This was the language of a traveling man, acting as agent for a firm. He was still a young man and unmarried. He had been visiting one of his former friends, who was married and lived in a pleasant home. Almost the first words the latter spoke as his visitor seated himself in the parlor were: "I want you to go over with me and see our nice new club rooms."

"But I did not come to see them," was the reply. "I came to see you and your family."

"That you can do anyhow," was the response, "so please get ready and we will go over and spend the evening there with a nice lot of friends."

Further protest seemed ungracious, so the visitor yielded. Hour after hour passed by, and it was midnight before the visitor could induce his host, who was beginning to feel the effects of a night's drinking and revelry, to accompany him to his home.

In the morning, the host, who evidently felt that nothing had transpired at the club rooms that could be objected to, asked his friend, "Well, what is your opinion of our club-room accommodations?"

"The rooms are very nicely furnished," was the rather evasive reply.

"But what I want to know is, how did you enjoy yourself in them?"

As further evasion was useless, the guest said: "You are asking me a plain question and I will answer it frankly. I am a single man and expect soon to get married. If I continue to prosper, I intend to settle down in a comfortable home and spend my evenings with my wife and my children. As for your club rooms, if I wanted to neglect my family and my business, and perhaps go to ruin, I think I could soon bring about that result by spending my evenings in your club rooms, and I am more resolved than ever that when I am once married my home shall be my club house."

These are in substance the facts and the language as given by a man who had every opportunity of seeing the snares and pitfalls connected with club life. One of the great dangers that threaten to rob the home life of its pillars is the club room, and the age at which to warn against its pernicious effects is that of boyhood. There are many dangers threatening home life and sentiment and feelings, but the greatest of these is the club room craze.—*The Lutheran.*

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The Field.

"The World is my Country; to do good is my Religion."

An Appeal to the Women of the United States.—We are glad to print in full the following, believing, as we do, that many of the women readers of UNITY will sympathize with these petitioners and will be glad to forward their names to Miss Abbott. We will be glad to transmit any list of names that may be secured by any reader of UNITY. It is the women that must make effective protest against the logic of the bullet and the civilization of the bayonet.

"Believing that, in this national crisis, it is the duty of every American citizen, woman no less than man, to uphold the principles of the Declaration of Independence, and believing that the noble work of the Anti-imperialist League should be heartily supported by all true patriots, we invite all women of the United States to join us in helping on that work by sending at once to Miss F. L. Abbot, 43 Larch street, Cambridge, Mass., their signatures (with the names of town or city and state) for the following petition:

PETITION.

To the President of the United States:—

We, women of the United States, earnestly protest against the war of conquest into which our country has been plunged in the Philippine Islands. We appeal to the Declaration of Independence, which is the moral foundation of the Constitution you have sworn to defend; and we reaffirm its weighty words:

"We hold these truths to be self-evident—that all men are created equal [before the law], that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness; that, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that, whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute new government, laying its foundations on such principles and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness."

And we unqualifiedly approve and support these resolutions of the Anti-imperialist League:

"First—That our government shall take immediate steps toward a suspension of hostilities in the Philippines and a conference with the Philippine leaders, with a view to preventing further bloodshed, upon the basis of a recognition to their freedom and independence as soon as proper guarantees can be had of order and protection to property.

"Second—That the government of the United States shall tender an official assurance to the inhabitants of the Philippine Islands that they will encourage and assist in the organization of such a government in the islands as the people thereof shall prefer, and that, upon its organization in stable manner the United States, in accordance with its traditional and prescriptive policy in such cases, will recognize the independence of the Philippines and its equality among nations, and gradually withdraw all military and naval forces."

In those eternal truths of the Declaration of Independence lie the principles which we firmly believe ought to govern your action as a faithful servant of the American people. In those resolutions of the Anti-imperialist League lies the clear application of those principles to the duty of the hour. In the name of justice, freedom and humanity, and in the spirit of George Washington and Abraham Lincoln, we urge you to obey those principles, and cease at once this war of "criminal aggression" against a brave people fighting for their independence, just as our forefathers fought for theirs and ours.

Mrs. Thomas Wentworth Higginson,
Mrs. Lewis G. Janes,
Alice Freeman Palmer,
Margaret Storer Warner, D. A. R.,
Sarah Sherman Storer,
Annie Longfellow Thorp,
Harriet E. Brooks,
Mrs. William James,
Sarah E. Hunt, D. R.,
Fanny L. Abbot, D. R.,
Committee.

Tower Hill.—The colony life began promptly here the 1st of July. The first period of the Summer School will begin July 17 and close July 28, and will be devoted to the following studies: "High Poetry from the Minor Poets"—A study of the poetry of Sydney Lanier, E. R. Sill, Helen Hunt, William Watson, W. W. Storey, Richard Realf, and The Great Anonymous Poems, the songs that have survived the singer.

Chester Lloyd Jones of the Hillside School will direct field studies of birds during this period. A larger colony has already gathered at Tower Hill than has ever before been known so early in the season. For circulars or other particulars write to Mrs. Edith Lackersteen, Spring Green, Wis.

"Domestic Excepted."—We have received the following circular with the request "Kindly Notice." We are glad to give publicity to such excellent work, and wish there was more of the kind being done. It is such an easy and beautiful way of helping the burden bearers, but on behalf of hundreds of thousands of faithful women, on behalf of womanhood itself, we protest against the ungracious exception indicated. We can well understand that these privileges are only for women of character, and a certain degree of breeding, that they must be agreeable as well as needy. Women who do not meet this qualification, whether "domestic" or not, should be excluded, and women possessing this qualification, "domestic" or not, should be admitted if room permits. We honor the woman who faithfully bakes the bread and makes the beds no less than the woman who makes the dress and trims the hat. Shame on the arbitrary line. Let the friends of "working women" do better than this.

Cheap Summer Outing for Working Women.

The Working Woman's Home Association have opened their Minnetonka Summer Cottage at Lake Bluff, Ill., for the season.

This village is situated 30 miles north of Chicago on the shores of Lake Michigan, and reached by the Chicago and Northwestern Railroad, which runs fourteen trains daily each way.

This is the quietest, most beautiful spot in Illinois, and with hammocks, books, games and the splendid bathing privileges, we doubt if any Chicago woman tired with the hard work of a year could spend two weeks of rest in a more delightful place than Lake Bluff.

Any self-supporting woman (domestic excepted) is welcome to the free use of the cottage, including kitchen and dining room with furniture and utensils.

Each viistor will provide and cook her own food at a cost of $1.25 per week and upwards, or meals may be had, at the restaurants, if preferred, for about $5.00 per week, or 35 cents per meal. Grocers and milkmen call at the cottage daily.

Guests will furnish their own napkins, also towels and soap for toilet and kitchen use, wash their own dishes and keep their rooms in order.

No gentlemen visitors are allowed at the cottage, and the violation of this rule will debar guests at once from the privileges of the Association.

Bathing suits can be rented at the beach at small cost.

There are no oppressive rules governing the cottage, but each visitor is expected to follow the unwritten law of order and courtesy which governs every well regulated household.

In order to give as large a number as possible a chance to enjoy this outing, the time for each visitor will be limited to two weeks, therefore early applications should be made.

Special round trip tickets, including omnibus to and from the cottage, may be obtained for one dollar. These rates apply only on tickets used by visitors to the cottage. There will be a charge for laundry of bedding of 25 cnts per week or fraction of same, and of 10 cents per week for fuel for cooking.

For tickets and applications for admittance apply to

Yours very respectfully,
THE WORKING WOMAN'S HOME ASSOCIATION,
LAURA G. FIXEN, Business Manager.
AMELIA STEGMAN, Secretary,
189 E. Huron Street, Chicago.

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They bring comfort and strength to the hearts of the weary and discouraged.—*San Diego Union.*

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Worn and weary women, facing the daily routine of unescapable duties, will find here consolation and fresh motives to go on. —*Helen Campbell.*

They accept large scientific views of life, its origin and fulfillment.—*The American Hebrew.*

Eminently practical for life's duties.—*Boston Transcript.*

Eight discourses, neither dusty nor dry. They have passed into other languages and have been widely copied in publications of various sects and no sect.—*World-Herald*, Omaha.

The magician's wand is put in our hands and if we will but consent to use it we shall see everywhere about us in that light that seemed so dark a little while ago, gems and treasures inestimabel which only wait to be ours by our use of them.—*The Countess of Aberdeen in Preface to the Glasgow Edition.*

In style as classic as was ever penned, and with an imagery the most unique and chaste, what Sam Jones says in the dialect of his section, "Quit you meanness."—*Frances E. Willard.*

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IN CHRISTENDOM. By ANDREW DICKSON WHITE, LL.D. (Yale), L.H.D. (Columbia), Ph. Dr. (Jena); late President and Professor of History at Cornell University. 2 vols., 8vo. Cloth, $5.00.

". . . I simply try to aid in letting the light of historical truth into that decaying mass of outworn thought which attaches the modern world to mediæval conceptions of Christianity, and which still lingers among us—a most serious barrier to religion and morals, and a menace to the whole normal evolution of society. For behind this barrier also the flood is rapidly rising—the flood of increased knowledge and new thought; and this barrier also, though honeycombed and in many places thin, creates a danger—danger of a sudden breaking away, distressing and calamitous, sweeping before it not only outworn creeds and noxious dogmas, but cherished principles and ideals, and even wrenching out most precious religious and moral foundations of the whole social and political fabric. My hope is to aid—even if it be but a little—in the gradual and healthful dissolving away of this mass of unreason, that the stream of 'Religion pure and undefiled' may flow on broad and clear, a blessing to humanity. . . . My belief is, that in the field left to them—their proper field—the clergy will more and more, as they cease to struggle against scientific methods and conclusions, do work even nobler and more beautiful than anything they have heretofore done. And this is saying much. My conviction is that Science, though it has evidently conquered Dogmatic Theology based on Biblical texts and ancient modes of thought, will go hand in hand with Religion; and that, although theological control will continue to diminish, Religion, as seen in the recognition of 'a Power in the universe, not ourselves, which makes for righteousness,' and in the love of God and of our neighbor, will steadily grow stronger and stronger, not only in the American institutions of learning, but in the world at large. Thus may the declaration of Micah as to the requirements of Jehovah, the definition by St. James of 'pure religion and undefiled,' and, above all, the precepts and ideals of the blessed Founder of Christianity himself, be brought to bear more and more effectively on mankind."—*From the Author's Introduction.*

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THE SAFE SIDE.

A THEISTIC REFUTATION OF THE DIVINITY OF CHRIST.

SECOND EDITION, REVISED AND ENLARGED.

By RICHARD M. MITCHELL.

Summary of Contents.—The accidental origin of the Christian Religion. The part taken by John the Baptist; his incentive to action; church neglect of him, and why. Origin of the word Christian. Why Christ was crucified. The teachings of Christ. Adoption of the books of the Old Testament enforced by Christ quoting them. Why so much of Paul and so little of Peter. Why Peter's Gospel was suppressed. Paul's recantation. The ascension. The origin, authorship and service of the Fourth Gospel. The need of faith. Westminster Catechism. Evident shame of the many authors of the Thirteenth Article of Religion. Why the sharp curtailment of the Epistle of James. Inertia of ideas. Importance of Inherited ideas, and the mental laws by which their errors are corrected. Guiding nature of the mental faculties. Courage, memory, imagination and conscience derived through other faculties; action of the latter. Natural depravity. Origin of money. Transformation of idle savages into laborers. Far-reaching effect of a certain edict of Justinian. Cause of the universality of Trinitarianism. Heroism and extinction of the Samaritans. Glimpses of New Testament accounts in the works of Josephus. The same circumstance started both Paul and Josephus on a journey to Rome; both were shipwrecked, etc. Two mentions of Jesus in the New Testament more accurately fit another Jesus mentioned by Josephus. An Egyptian mentioned by Josephus was undoubtedly Christ. (See Acts xxi, 38; Matt. ii, 15.) The "Testimony" an admitted interpolation. The words "who was called Christ," and the probable original words. Triplicate association of ideas suggest that Jesus may have had a rival in the person of Judas mentioned in Acts v, 37. Josephus' account of Pharisees, Sadducees and Essenes, and eulogy of the latter; why that sect not mentioned in the new testament. Worldliness, Conversion, Immortality, closing with Supernatural Supervision.

LETTERS AND REVIEWS.

Mr. Clement Warren, Brooklyn, New York City.

I have just completed for the seventh time a reading of your cogent work entitled "The Safe Side." Every time that I have read the work I have realized its excellence more and more. On each occasion new features have developed. Each page furnishes food for thought, and each chapter (or less) provides a mental meal which absolutely needs digestion and deep reflection before proceeding further. It is a work replete with facts clearly stated and irresistibly put. They may be ignored but cannot be refuted. The information I have gained from reading "The Safe Side" equals the sum total of all that I was possessed of previous to my first reading of it. It throws a flood of light on the subject which only the wilfully blind can ignore, and as a compendium of tersely put truths, is one of the best I have ever read on any subject.

From Prof. O. B. Frothingham, Boston.

The book has been received and perused. Allow me to thank you for sending it to me as one capable of judging its argument. I find it original and able. Its frankness, outspokenness, boldness, interest me greatly. It goes to the roots of the matter. It has long been my conviction that the belief in the deity of Christ was the essence of Christianity; that the religion must fall with this; that a revision of doctrine, history, psychology, becomes necessary. This you have undertaken. I may differ here and there from you, but on incidental points only, where you may be right. On the main drift of your essay my sympathies are entirely with you. You have learning, thought, insight, on your side, and I think this volume will attract attention by the honesty with which it presents the claims of reason and avows the good results of obeying the natural laws of the mind. You do a service in printing it. I would advise its wide circulation.

From "Review of Reviews," New York.

The present time is one of great religious discussion in America as elsewhere. Books are written from every conceivable standpoint, and the candid student of religious problems will welcome every honest effort at their solution, while not yielding his own individual right of judgment. Mr. Mitchell's work is an attack upon Christianity—its bible, its church, its doctrine, its founder. Firmly fixed in the belief of a divine existence and the necessity for a religious life in man, the author presents the thesis: The divinity of Christ can be disproved; being disproved, the whole Christian system falls. Mr. Mitchell has been a thorough student of recent biblical criticism and he uses its results freely. He goes far beyond the conservative Unitarian position, for he attacks even the ethical teaching of Jesus. Many orthodox readers will sympathize somewhat with the view Mr. Mitchell takes of the clergy. He emphasizes strongly the great amount of social wealth which yearly goes to support church "club houses" and the ministry, which to him appears a serious waste. Generally speaking the volume has been produced in a spirit of great candor. Throughout it is ably written, in clear, fitting language. * * *

From Andrew D. White, LL.D., ex-President of Cornell University, Ithaca, N. Y.

I have delayed acknowledging your book until I could have the opportunity to give it a more careful examination. I have now done so, and wish to thank you for it heartily. It seems to me full of valuable information which persons studying the great question to which you refer should have at their command. It also seems very suggestive of thought, and likely to bear useful fruit among investigators.

Any one who in these days is willing to give his labor to opening up these great subjects to the light is, in my opinion, rendering a great service to Christianity itself—a service which, however much it may be depreciated now, will be honored later, when the leaders of thought shall have given the honest attention to the whole subject which it dererves.

Mr. Edward Howe, New York City.

I have given your book a third reading and admire it more than ever. * * * Such a book as yours is greatly needed to clear the theological atmosphere, and I hope it will be very widely circulated. * *

Prof. Hudson Tuttle in "The Better Way."

A more thoroughly honest and impartial criticism on Christian doctrines and the claims of Christianity has not been published. It is logical and argumentative, but never partisan. It presents the strongest arguments for Christianity, and then slowly and surely draws the besieging forces of facts and logic around them, undermines them, and at last demolishes them. Unimpassioned as the truth itself, the author proceeds step by step, and when the last sentence is finished, the object for which he wrote the book has been accomplished. The titles of the twenty-one chapters do not convey a complete idea of the author's line of thought, and quotations from pages so diversified would give a yet more inadequate conception. The book grows better from the beginning. Evidently the author wrote slowly and with much thought, and as he proceeded his mental horizon extended, and expression became easier and more certain. After the review of Christianity, the last five chapters, which somewhat diverge, are especially excellent. They are titled: "Inertia of Ideas," "Conversion," "The Safe Side," "Immortality," "Supernatural Supervision." Those who desire to know what the most advanced scholarship has done in the way of Biblical criticism can find it here in this book, condensed and more forcibly expressed. In short, it is a *vade mecum*, a library within itself of this kind of knowledge, and is much that is difficult of access in its original form. The author writes with conviction, which is felt in any one of his plain and terse sentences. There is no circumlocution or word padding to conceal poverty of ideas. He writes because he has something to say, and says it without fear or favor, because he feels that it is true.

From the Boston "Investigator."

Mr. Mitchell has done the cause of Liberalism a great service in his noble work. He has assumed that the truth is a better guide than falsehood, and that it is safe to know the truth and to tell it. There is no subject about which there is more of darkness, of ignorance, of error, than the one he has undertaken to clear up—the divinity of Jesus. Mr. Mitchell has studied the gospels and contemporaneous literature with one end in view—that of finding the truth. He has brought to his study a candid mind, a scholar's critical judgment and a philosopher's spirit. He has sifted the material bearing upon his subject, and arranged and presented the facts, as far as they could be ascertained, in a way to secure the attention of the reader, and to carry conviction to the impartial and unprejudiced mind. His masterly presentation of the superstitions and ideas which culminated in the declaration that Jesus was divine, throws new light on the gospels, and helps to make clear what has heretofore been dark and mysterious. "The Safe Side" is a good book to have in your library. It is original, able and thoroughly liberal in its treatment of the subject.

From The Chicago "Tribune."

* * * "The Safe Side" is written from what may be described as the most agnostic position possible within the range of Unitarian views. It presents a great number of "nuts to crack," by those students of the scriptures and the history of the church who have gone over the ground for themselves, and are credited with the ability to pass judgment upon the arguments for and against "the faith as once delivered to the saints."

* * * But the work should be read by doctors of the church, and able educated ministers of the gospel who possess superior knowledge of the subject. * *

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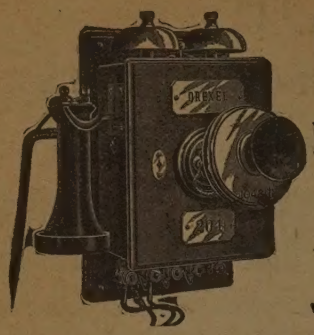

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